THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.—Joel ii. 27.

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LETTER FROM PRESIDENT TAYLOR.

SALT LAKE CITY, U.T., Nov. 7, 1884.

YOUR favor of October 31st reached me yesterday. We were pleased to learn of your welfare, and of the diligent labors of the Elders.

Before its arrival we had been informed by the telegraphic dispatches of the sailing of the last company in two parties, by reason of the injuries suffered by the steamship Nevada through fire. We trust, like those who have preceded them, these immigrants will arrive safe.

There is a quiet, yet earnest feeling pervading the hearts of the Saints. They perceive that the enemy is making a concerted attack whereby our people dwell, to bring trouble and suffering upon them. In Utah, Arizona and Idaho, indictments are being found and illegal proceedings instituted in part, largely, to manufacture political capital. The policy of our assailants will doubtless be greatly influenced by the course of events in the near future, as also by the result of the Presidential election. All these matters, however, will be controlled by the Almighty for our good, though they know it not, and as He sees we have strength to bear and withstand, to [illegible] and grow strong, so will He permit the rage of the arch-enemy to [illegible] until they have filled the cup of their iniquity, and we have learned [illegible] upon me constrains me constantly to say, Woe to those who fight against Zion, for God will fight against them. [illegible] in all things, for His good pleasure is [illegible]

The coup d'état [illegible] is the basis of the trials of our brethren is unprecedented, prejudiced and cruel. His aim is to convict, not to accord

justice; it is a part of a crusade planned, organized, and put in motion to destroy the work of God. This infamous crusade commenced within our borders. Representatives of the various Christian churches, including nearly all their ministers in our midst, met together in solemn conclave, and poured forth upon an unsuspecting and sympathetic world such a flood of falsehoods, such a torrent of entreaties, that the whole of "Vanity Fair" was convulsed by the recital of "Mormon" horrors and "Mormon" abominations. Petitions to Congress followed from nearly every section of our common country by the score and by the hundred, until that body, imagining that it must do something to satisfy the public demand, as though it were but the echo of public feeling and excitement, passed the villainous Edmunds bill, which—not being sufficiently outrageous to suit our reformers—governors, commissioners, judges and the rest, without even the semblance of law or authority, have gone to work and tinkered and patched it, to enable them the better to persecute and prosecute the Saints, and to carry out their inhuman, iniquitous and traitorous designs. For they are inhuman in that, if successful, they must rob many thousand innocent people of their homes, liberties, rights and possessions; they are iniquitous in that their aim is to overthrow the peace, good order and morality that prevail here, and establish in the place thereof all the vices, profligacy and crimes that are now sinking modern Babylon to an eternal damnation; and they are traitorous in that they subvert the Constitution of the nation, make war on American citizens, seek to enslave them, and fraudulently strive to rob them of their rights and liberties and even of life itself, should our lives stand in the way of the accomplishment of their most vile purposes. But for all this God rules, and He maketh the wrath of men to praise Him, and the remainder thereof He will restrain.

General good health prevails. I have much cause to be thankful to our Heavenly Father that personally I still enjoy so large a degree of this priceless blessing, as also for His assurances of continued manifestations of His good pleasure. I see no cause for any trembling at the knees, no room for doubt, no place for despondency. God, our God, has promised in every age, and has renewed the promise with succeeding generations, that in the latter days He would perform His great and wonderful work, and the kingdom and the greatness of the kingdom should never be given to another people. We are the blessed people upon whom He has conferred it, and His word is eternal, and its fulfilment sure.

Brothers E. Young and H. J. Grant are visiting the Saints in Arizona, and will probably continue their journey as far as Guaymas in Mexico. Brother Ernest Snow is in Southern Utah. The rest of the brethren of your Quorum are mostly engaged in visiting the various Stake Quarterly Conferences; these are now so numerous that three and occasionally four take place at the same time. President Cannon remains with me. Brother Joseph F. Smith is about for some time.

With kind regards to yourself, your associates in the Office, and to the Elders and Saints generally, I remain

Your brother in the new and everlasting covenant,

JOHN TAYLOR.

OBEDIENCE.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—1 Samuel xv. 22.

THE foregoing language was made use of by the Prophet Samuel, and was spoken to Saul, king of Israel, by way of reproof, because he had disobeyed the commandment of God given to him by Samuel, and had kept alive Agag, king of the Amalekites, also many of the sheep and oxen, (which he had been commanded to slay,) in order that he might offer a sacrifice unto the Lord. The Lord had not required a sacrifice of him; his commission was to destroy every living thing, both man and beast, and for disobeying this command his kingdom was taken from him, and another was made king in his stead.

By this circumstance we learn that the Lord requires an implicit obedience to His commands, and although we may entertain the idea, that by varying a little from the course we are directed to pursue, we shall gain more favor in the sight of the Lord, still we find this is not the case. We must remember that the Lord is not dependent on us, but that we are dependent on Him, and that when He requires anything at our hands, when He commands us to perform a work, He can and will assist us to accomplish it, providing we are submissive to the call, and are willing to become as clay in the hands of the potter, and do not deviate from the requirements made of us, thinking our way is the best, or that we can please the Lord better. The way may sometimes look dark and doubtful, and we may be dubious about the outcome, but if we put our trust in the Lord and perform our part, all will be well, we have nothing to fear. The Lord is able to carry out His designs and purposes, and if we rebel against His will and manifest an unwillingness to keep His commandments, we shall be like Saul—rejected, and another will take our place.

The prospects were not very promising to Nephi and his brethren, when the Lord commanded them, through their father Lehi, to return to Jerusalem, that they might obtain possession of the plates of brass upon which was engraven the genealogy of their forefathers, and which plates were then in possession of Laban. They all murmured against Lehi, their father, except Nephi, who said, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi iii: 7.)

It is the same with every command the Lord gives; He will prepare a way for its accomplishment. Our 12th Article of Faith says: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law." Our religion teaches us to yield implicit obedience to every requirement made of us by those who are over us in authority, to keep every commandment that has been given, and to live by every word that proceedeth forth from the mouth of God. It is only by living up to this standard that we can obtain the blessings that have been promised, because those promises are conditional, therefore we can readily understand

the necessity that exists for us to be obedient, in which case the blessings are sure to follow. Although we believe in keeping the laws of the land in which we live, and in being subject to those who are in authority—those who have been empowered to administer those laws; still, when they conflict with, and are in contravention to, the laws of God, we cannot obey both. We cannot serve God and mammon. In the language of one of old: "Choose ye this day whom ye will serve." The laws of God were made first; and when men undertake to enact laws with the intent to frustrate the designs of the Almighty and to ensnare His people—to bring false accusations against them, they themselves are responsible, and not we. The Prophet Daniel chose to be obedient to the laws of God, and by so doing transgressed a certain law which men had made, and which was made with the intent to bring him into difficulties; but he, trusting in God and doing his duty, was victorious, and was kept from the power of those who sought to destroy him.

There is a vast difference between the cases mentioned of Saul and Daniel. Saul, by being disobedient, lost his power and kingdom, while Daniel, by being obedient, was raised to power and great authority. It has very often happened, (not only in former dispensations, but also in the one in which we are living,) that laws have been enacted by men that are and were directly opposed to laws which God has given, and which we are required to obey. This is more especially the case with us as a people at the present time. Men have taken upon themselves to oppose the purposes of God by enacting and, as far as possible, enforcing laws that have, or would have if carried out according to their fullest designs, a tendency to deprive us of our rights as a community, and to compel us to break the laws of God. Under these circumstances the question might, and possibly does arise with some: What are we to do? This should not be a question with Latter-day Saints. Our first consideration should be to do the will of God and obey His commands, and leave the result in His hands. He is perfectly able and willing to take care of us, and has promised to fight our battles, and bear us off victoriously over all our enemies, and give us strength as our day.

Peter, and others of the Apostles, when questioned as to why they taught the doctrines of Christ when they had been forbidden by the high priest to do so, said: "We ought to obey God rather than men" (Acts v, 29). Although they had been forbidden by men to teach those doctrines, they had been commanded by Christ to teach them, and they did so regardless of the consequences.

It is true that by taking this course our temporal prospects are liable to injury, and it may prove very detrimental to us, but this should not be considered, for, as it is written: "What doth it profit a man though he gain the whole world, and lose his own soul?" The riches of this world are as nothing in comparison to the riches of eternity—those blessings and powers which the Saints of God will enjoy eternally.

With such glorious prospects in view, nothing should be allowed to keep us from being obedient to the laws of God and living up to every requirement the Gospel makes of us. The Lord is on our side, and we have nothing to fear. "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. vi, 33). All things belong

to the Lord, and He is both able to give and to take away; so all that is necessary for us to do is to keep His commandments, and leave the result to Him; for He is able to control circumstances in our favor, and will do so according to his good will and pleasure.

GEORGE J. DENT.

A VISIT TO THE MORMONS.

THE following article appears in the *Bullion*, a mining journal, published at Socorro, New Mexico. The editor, Mr. Chas. Longuemare, recently visited Salt Lake City, and expressed much pleasure at the enterprise and industry of the Utah "Mormons."

DURING the first days of last month we accompanied Messrs. Charles E. Willard and Charles E. Gross, of Hartford, Connecticut, to Salt Lake City. While there we spent our time in securing reliable data relating to the natural resources of Utah and industries of the Mormons. In this connection we will say that we lost none of our time in the investigation of the religion of the followers of Joseph Smith, as the *Bullion* does not deal with spiritual matters. The Mormon question is simply a question of conscience, morals, and law, which will be regulated in time by Congressional legislation and by the courts of the country. The valley of the Utah was settled about the year 1846. Tom Benton, of Missouri, about that time expressed his desire that the Mormons be demanded to put a battalion in the field, as the war with Mexico was then being waged. The Mormons readily consented, and the battalion did good service. It was then they discovered the first gold at Sutter's mill while digging a mill race; thus the discovery of gold in California is due to them. Upon their return to Salt Lake they brought with them an immense quantity of gold dust and nuggets, where it was sacked or placed in barrels and weighed with common steelyards. We were informed that gold was then more plentiful than wheat. The site upon which Salt Lake is built, and, in fact, the whole of the Utah Valley at the time of its occupation by the Mormons, presented an uninviting appearance. The plain was covered with a thick growth of stunted sage brush, and the soil was white with its coating of alkali. It was under these unpromising conditions that the settlement of Utah was inaugurated. To-day the scene is changed. The valley of the Utah from Provo to its limits presents a panorama of beauty, thrift and prosperity. Utah Lake and a number of small streams afford the water with which the valley is irrigated. The former body of water is fresh, and is magnificent in its extent, which is relieved by clusters of small farms in a high state of cultivation. The dwellings of the inhabitants are all neat, clean, and well built, generally of white adobe or red brick, and the impartial visitor is compelled to admit that few places in the United States can compare with the settlements in this valley for thrift and substantial prosperity. We were particularly impressed with the admirable system of irrigation in vogue, altogether different from that practiced in New Mexico. With us the cultivators follow the system used by the

Pueblos and Aztecs before the conquest of the country by the Spaniards in the 15th century. The fields are divided into a series of small beds in which the seed is placed, and then flooded with several inches of water. The effect of this deluge is to cause the ground to mat, and then bake and crack under the rays of the sun, checking vegetation and otherwise retarding the development of the plant. Under this system the successful cultivation of the potato and other bulbous plants is impossible, as the earth, upon drying, cakes around the bulb and forms a hard matrix or mould, which renders its development out of the question. In Utah the method is altogether different. The fields are not subdivided into small beds, thus obviating much unnecessary labor and expense. In place of submerging the field as we do, in Utah the farmer allows the water to follow the course of the furrows between the rows of plants, and instead of being smothered by water, vegetation draws its nourishment by capillary attraction. The advantages and economy of this system are so obvious that nothing remains to be said upon the subject, and intelligent men will adopt it.

One of the great features in the valley is the great Salt Lake. It commences about fifteen miles from the city, and extends eighty miles in length and forty miles in width. The water is a concentrated solution of chloride of sodium, having a specific gravity nearly equal to that of the Dead Sea.

The Mormons have kept a record of all passing events from the date of occupation. From this source we have discovered that the rainfall is steadily increasing—so much so, that though immense quantities of water are drawn from Utah Lake, it continues to preserve its level, and the streams also afford increasing quantities, though the settlement of the country continues, and new contributions of water are demanded to supply the increasing wants of agriculture.

The city of Salt Lake possesses a population of 25,000 souls, 80 per cent. of which are Mormons, and this per cent. is preserved throughout the Territory.

We visited the Tabernacle, an immense building, which seats 13,000 worshippers. The organ was built there by Mormon artizans, and was at that time the largest in the United States. The acoustic properties of the building are extraordinary. A pin dropped into a straw hat is heard at the other extremity of the building—250 feet away. In the construction of the edifice the safety of the audience was consulted, as the immense congregation of 13,000 people vanish through fourteen large doors in less than three minutes after the close of the services, thus rendering a panic impossible. The Temple is a magnificent edifice; the foundation was laid in 1853, and it will be completed in 1890. The stone used in its construction is a white syenitic granite. The sidewalks throughout the city are lined with trees kept trim and neat. At convenient distances fountains afford drink to the thirsty. Gas and electric lights illuminate the city. The streets and pavements are models of cleanliness and neatness. Salt Lake City is a neat, well built and beautiful city. It was not made, it is a creation. The following manufactures flourish: silk, cloth, clothing, flour, agricultural implements, tanneries, fruit canning establishments, soap, candles, linen, shoes, blankets, wickerware, pottery and stoneware china. The mines in the vicinity of the city

are important. Much of the ore is a high grade chloride and sulphide ore. Large bodies of low grade carbonate and galena exist, and the time will come when the mines of Utah will be an important factor of her prosperity. The want of space forbids our mentioning many matters of interest.

The moral which we have drawn from our visit is, that what has been accomplished by the industrious Mormon can be duplicated in the vicinity of Socorro and throughout the Rio Grande Valley. Our opinion often expressed in the past, that the future of Socorro depends upon the development of her agricultural as well as of her mining resources, is confirmed. The Mormons are a model of energy presenting an example worthy of imitation.

UTAH NEWS.

(Summarized from Territorial Papers.)

The Ogden *Pilot*, a rank anti-"Mormon" paper, has collapsed.

An unusual amount of sickness is reported to have prevailed in Ogden of late.

A new law firm has been formed in Ogden, Utah, by the partnership of C. C. Richards, Esq., of that city, and Henry Rolapp, Esq., formerly of Montpelier, Idaho.

The railroad extending from Lehi to Tintic has lately been doing a booming traffic. The freight is chiefly ore from the mines in the Tintic district, a number of which are yielding very heavily of the precious metals.

President Wm. M. Palmer, of the North-western States Mission, has recently returned to Utah, accompanied by a party of Saints numbering fifty-seven souls. He reports the prospects good in that field, a number of persons having recently been baptized and a spirit of inquiry in relation to the Gospel is more manifest than in years past, especially in Minnesota.

Salt Lake City has just received another shaking up. One hundred kegs of powder belonging to Pascoe and Farley were exploded on Thursday night, Nov. 6th. It was stored in a cave in the side of the mountain near the northern limits of the city. It is supposed to have been the work of an incendiary. No damage was done, aside from the loss of the powder. The inhabitants of the city thought it must be a heavy discharge of artillery at Fort Douglas in honor of the announcement of the result of the election for President of the United States.

Idaho has an anti-"Mormon" political party made up of Republicans and Democrats, and others probably who know nothing more about politics than a cow does about mathematics, but who hate the "Mormons," and the chairman of the central committee of this precious organization has received a letter from the Governor of the Territory. In it Governor Bunn, who in point of bigotry seems to be fully equal to his predecessor Governor Nye, expresses the opinion that the "Saints of this unholy organization known as the Mormon church live in violation of the laws of the general government, and therefore are not entitled to participation or consideration in the making of laws for the government or improvement of the Territory."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 1, 1884.

ADIEU.

AFTER spending upwards of two years in the British Mission, during the most of which time the MILLENNIAL STAR Office has been the scene of my labors, I am now about to take my departure for my distant home in Utah. Great as is my joy at the prospect of an early reunion with my family and friends in Zion, it is not unmixed with regret at thoughts of parting with a host of friends in this land whom the associations of the past two years have tended to endear to me. I shall ever remember with pleasure the time spent in the land of my ancestors, and I trust I shall profit by the experience which I have gained here. As to the result of my humble efforts as a missionary in the various spheres in which I have operated, I have nothing to say. My desire has been to accomplish good and gain the approval of God rather than the praise or honor of men, and whether I have been successful or not will probably only be determined hereafter. I feel that I have nothing of which to boast, nor have I many regrets to indulge in.

Many of the friends whose acquaintances I have formed since coming to Europe, have claims upon my gratitude for acts of kindness extended to me, which I hope never to forget. It will afford me pleasure to meet them in Zion, as I hope to do, and to find them all firm in the faith and devoted to the building up of the kingdom of God which has now been established upon the earth to remain and prevail.

I feel that I cannot take leave of the Saints in this land without exhorting them to be true to the covenants which they have made with the Almighty, and testifying again to them and the world that I know the Latter-day Saints are the people of God, to whom He has restored the Gospel, with all its former gifts and powers and blessings, and that obedience to that Gospel brings not only persecution, but joy unspeakable here and salvation hereafter, while its rejection will result in doubt and misery here, and condemnation in the world to come.

The friendship which has sprung up between myself and the Elders who have labored in the Mission during the past two years (with most of whom I have become well acquainted, though many of them were strangers to me before I left my home) is by me most dearly prized. I trust it may continue to exist. I have learned to regard them with confidence and affection, such as one can only feel for those who have proved themselves true in the day of trial. May we all meet in years to come, and recount the pleasant labors spent abroad, proclaiming the Gospel

With prayers for the success of my brethren, the missionaries, and the welfare of the Saints in Europe, I bid them all a fond adieu.

GEO. C. LAMBERT.

SENTENCE OF RUDGER CLAWSON, AND HIS SPEECH BEFORE THE COURT.

When Rudger Clawson had been convicted in the Third District Court of Utah on the charges of marrying and cohabiting with a second wife, and was brought before Judge Zane on the 3rd ult., for sentence, he was asked if he had anything to say, to which question he replied as follows:

"Your Honor, since the jury that recently sat on my case have seen proper to find a verdict of guilty, I have only this to say why judgment should not be pronounced. I very much regret that the laws of my country should come in contact with the laws of God; but whenever they do I shall invariably choose the latter. If I did not so express myself I should feel unworthy of the cause I represent. The Constitution of the United States expressly states that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. It cannot be denied, I think, that marriage, when attended and sanctioned by religious rites and ceremonies, is an establishment of religion. The law of 1862, and the Edmunds law, were expressly designed to operate against marriage as practiced and believed in by the Latter-day Saints. They are therefore unconstitutional, and of course cannot command the respect that a constitutional law would. That is all I have to say, your honor."

Judge Zane then delivered the prisoner a lecture, in the course of which he stated that the sentence he was about to pass would not have been so heavy had not the prisoner believed it was right to marry more than one wife. His listeners were left to infer from this that if the prisoner had married and cohabited with a woman with criminal intent, he would not have been regarded as guilty as when he did it with the approval of his first wife, and with the belief that it was right and pleasing to God so to do. The inconsistency of the judge was also apparent from another remark that he made in the course of his harangue, to the effect that he was in favor of perfect freedom in the matter of religious belief. The sentence on the first count of the indictment (polygamy) was a fine of $500 and imprisonment for three and a half years; that on the second count (cohabitation) was a fine of $300 and imprisonment for six months. The fine on both counts was the extreme limit allowed by law.

The application for the prisoner to be admitted to bail pending an appeal to the Supreme Court of the Territory was refused, and he was sent to the Penitentiary on the day of his sentence.

ARRIVALS.—The following Elders arrived in Liverpool Nov. 25th, per S.S. *City of Montreal*, of the Inman Line: J. J. Humpherys and Jas. H. Clinger. The former will labor in Great Britain, the latter goes to Scandinavia.

Elder Louis F. Monch also arrived Nov. 27th, per S.S. *Arizona*, and will proceed to Germany.

RELEASES.—Elders Geo. C. Lambert, George Wilson and T. J. Tammers are released to return home, and will leave Liverpool Dec. 6th.

APPOINTMENTS.—Elder F. Greenwell is appointed to succeed Elder Wilson as presiding Elder in Ireland; Elder J. J. Humpherys is appointed to labor in the Manchester Conference.

CHANGES.—Elder George Osmond is released from the London Conference, and is appointed to labor in the MILLENNIAL STAR Office; Elder Anabal Woodruff is released from the Manchester Conference, and appointed to labor in the London Conference; Elder Jas. L. McMurrin is released from Scotland, and appointed to labor in Ireland.

ABSTRACT OF CORRESPONDENCE.

FROM THE FAR EAST.

Elder William Willes writing from Rangoon, British Burma, Oct. 27, 1884, says:

"I am thankful to say that I have baptised three persons in this place since my arrival, two weeks ago, and expect to baptize one to-night. There is quite a little breeze here just now, and the *Times* and *Gazette* are very fairly publishing *pro* and *con*, which is bringing the matter to the front. I am having good attendance and attention, although a little American Baptist minister named Denshfield, succeeded in having the doors of the Good Templars' Hall shut in my face about two hours before the time announced for my first meeting, so that I had to improvise the open street for an Assembly Hall, where a good side road full assembled and listened for nearly an hour, and since then I have held several meetings at the band stand in the centre of the public gardens, free from any interruption. I also hold three meetings every week at the house of Sister Isabella Cooper, who has been investigating the truth for over twenty years, and whom I baptized two days after my arrival, as well as her two sons, John H. and Arthur J. Cooper, the first fruits in this far-off land. Many more are making inquiries, and seem favorable. Time will tell. 'Paul may plant,' etc., 'but God giveth the increase.'"

THE WORK IN IRELAND.

Elder Francis Greenwell writing from Belfast, Ireland, Nov. 19, 1884, says:

"I am well, and enjoying my labors here exceedingly. Elder Wilson and I tried to get a hall yesterday to hold our Sunday meetings in. We succeeded in finding a nice one near the centre of the town, the rent of which was three pounds per half year, so we agreed to take it. We were standing in the hall with the gentleman looking at the room, when we asked him the arrangements for the rent. He said we looked like honest men, and so he was not particular whether we paid him quarterly or in advance, or at the end of the half year. So it was all settled, when he asked us what kind of meetings we were going to hold. I replied, 'religious meetings.' 'What kind?' he asked. I said, 'on the Gospel.' 'What Church?' 'The Church of Jesus Christ.' 'We all belong to that,' he said. 'Oh no,' I replied, 'there are none who take that name but us.' 'What body of people are you?' 'The Latter-day Saints, sir.' 'Oh, the Mormons.' 'Commonly so called,' I said. 'Well, I wish you no success, and can't let you have the hall. I would be committing a great sin if I were to let you have it to preach such abominable doctrines in.' He wished us all the bad luck that a Christian could wish, and thought we ought to be run out of the town. We were no longer honest in his estimation. I gave him a history of the country, the people and their customs, and told him that we preached the restoration of the Gospel and the need of gathering, but had

no inducement of a worldly nature to hold out to any one to go to Utah. We bore our humble and faithful testimony to him, which will stick to him like glue doth to wood.

"We had one of the largest congregations in the open air last Sunday that has ever listened to the Elders in this place. I spoke on divine authority, which has caused many since then to reflect and inquire into our doctrine. We are kept busy all the time, going to people's houses, and teaching them the Gospel. It is beginning to awaken a wide interest in the minds of the people; but the heathen rages, and the devil and his clergy imagine vain things, and begin to howl. If we leave these men alone they will deprive us of our bread and butter. Our craft is in danger. But truth is mighty and will prevail."

Elder Joseph S. H. Bodell writes to us from Brighton, Nov. 24th, that in company with Elder Paxman he had commenced his labors in Sussex. They were distributing tracts, holding meetings, and conversing with the people on the principles of the Gospel. He had been somewhat surprised to find ministers who professed to believe in the Bible repudiating its teachings. He is happy in his labors.

Elder J. Alma Smith, in charge of the last company of emigrating Saints, writes from New York, that the trip had been a very rough one. Both Elders and Saints were well, aside from sea-sickness. He sends his kind regards to all the Saints among whom he has labored.

Elder Robert Marshall writing from Eden Vale, Kells, Co. Antrim, Ireland, Nov. 18th, says his health had been somewhat poor, but at the time of writing he was first rate. He was getting up quite a sensation in that neighborhood. He hoped to baptize a few persons shortly, as they had applied. He feels confident that a good work will be done in that land.

SHEFFIELD ITEMS.

Under date of Nov. 27, 1884, Elder S. R. Bennion writes us from 172, Petre Street, Sheffield:

"We have had quite an interesting time for the last two weeks in Sheffield. Our meetings have been crowded, until there was no standing room left. Some come to hear the Gospel, and others to vilify and annoy us. Of the latter is Mr. Jarman, and with him a full crew who say they are going to drive the 'Mormon' Elders out of Sheffield. This, however, we take no notice of. The first time he visited us and wanted to speak, we told him to rent his own halls and lecture to his satisfaction. Last Sunday night he made his second appearance, when he wished to ask some questions. I told him it was not a debating society, when he and his followers made a great disturbance. We brought in the police, who, however, said they could do nothing unless we were licensed; so we will take steps to prevent his breaking up our meetings."

OUR CHILDREN.

As the country becomes more densely populated, and every avenue of industry overstocked, the question "How to rear our children to the highest honor, usefulness and happiness," forces itself with ever-increasing difficulty upon us. We yearn over our little ones with parental love, and look into the future with dimmed eyes and troubled hearts. We well know the lions they will have to meet and vanquish. We see the eager, struggling crowds, and hear the clash of contending forces. We know the grinding power of concentrated wealth—its tyranny and heartlessness, and how, if possible, it

will plant its heavy foot and coolly wear their souls out, to add a few pennies to overflowing coffers.

How we shall best prepare them for the struggle of life—how direct them in the highest paths of a noble ambition, is the ever recurring question. It is quite certain that we cannot do this by neglecting them; nor by inspiring them with the love of dress and show; nor by examples of wrong-doing, idleness, carelessness and thoughtlessness. We should never promise without performing; never use vain, vulgar, or profane language, or exhibit anger, injustice or cruelty. Our households should be models of cleanliness and order. There should be a place for everything, and we should teach our children to put everything in its place; for order is heaven's first law. We should enforce regular business habits, and teach our little ones to do something each day for themselves or others, as a manly and womanly duty, and not as a task or hardship. We should not keep their pockets well supplied with money at an early age, unless we wish to ruin our children. We should study their dispositions and propensities, restraining the bad, encouraging the good, and directing their choice of an occupation for life in accordance with what we know of their abilities, tendencies and desires; for boys or girls will only succeed in the direction of their tastes and capacities. We should inspire them with hope and courage, and teach them to aim high in their calling whatever it be. Teach them that virtue is at once the seat and source of happiness; that honor and respectability and probity are the foundations of success. We should set our faces as flint against the demoralization of wealth, and point with disgust to those who have been unfaithful to their high trust in public or private life. To take one penny wrongfully from an employer or the public, we should brand as a moral leprosy of the most foul and loathsome character. Let our children early learn to work; in this alone is independence and happiness. Make farmers of our boys, or give each a good trade. Teach them that business habits and industry are wealth, nobility and independence. Make them machinists, engineers, blacksmiths, carpenters, or anything but clerks, bookkeepers or professional and literary men, (which pursuits through being considered genteel, are already overstocked,) and this, with correct habits, will lead to happiness, independence and usefulness.

As to our daughters, teach them that the chief end of woman is not to get married and sit down in a parlor and use the rocking chair the day through, but that they have duties to perform which require intelligence, energy and industry on their part. Teach them how to be domesticated, and to cook, bake, wash and iron, according to their strength. Let them learn trades—dress-making, millinery, anything in fact except to dawdle away their lives waiting for a rich husband that never comes, or dreaming through the pages of a ten cent novel of princes, fairies and ideal trash that, when you die, will leave them with no resource but charity or infamy.

Parents, arouse yourselves. You have great responsibilities. Meet them firmly, as true and noble men and women should. You are forming the society of the future. Let it be an independent, honest one, and garlanded by the more than pearl and diamond chaplet of a frugal, industrious and Christian man and womanhood. S. B. M.

A SERIOUS SITUATION.

THE jubilant demonstrations throughout the country have been none the less pronounced because the election is still claimed by both parties. Each, taking expressions as the guide, is as confident of victory as the other. While it is tolerably clear that the Democracy is victorious, there is a bare possibility that an official count may turn the tide in the other direction. Such a result would cause a degree of cheapness to be felt by the jubilators that would be wonderful to behold.

The Cleveland ratification meeting in this city, on Saturday night, was comparatively large, considering the extent of the town. It was also exceedingly demonstrative. In fact, we might be allowed to state that the enthusiasm was so extreme as to border on the boisterous.

Speaking from the standpoint of a Latter-day Saint, we should say that the character of the times is scarcely fitting for extravagant ebullitions of feeling. If by the shape matters are taking, a change for the better has come, it should be a cause of intense thankfulness to God who rules, governs and directs the affairs of men, whether or not, they know or acknowledge the fact. But the times are serious which ever way they are looked at. If Mr. Cleveland is elected, it is devoutly to be hoped that he will stand by constitutional principles, administering the government in accordance with the true spirit of Democracy. We are inclined to the belief that he will, in the event of his inauguration and instalment. Let it be remembered, however, that the roots of the Republican party, which in many ways has shown an appalling unscrupulousness in conducting the affairs of State, have shot deep down into the political soil, until it becomes a herculean task to tear them out without a rupture. It is an easy matter for men to shout themselves hoarse and proclaim that Grover Cleveland has been elected and to swear by sacred things that he shall be inaugurated. It is not difficult to assert a programme in speech, but sometimes it becomes impossible to carry it into effect.

Granted that Cleveland is elected, the Democrats are determined that he shall be inaugurated and installed at all hazards. No man is surely blind enough not to perceive a determination on the Republican side to retain the firm hold it has upon the political power. If neither side relinquishes such a determination, the result will be a conflict, the end of which no man knoweth.

Whether the point of conflict has been almost reached or not we are not prepared to say. Events of the next six months will, however, probably decide that matter. But one thing is certain—the conditions are conducive to one of the bloodiest and most destructive conflicts that ever reddened the pages of history. The political divisions are ripe for it. No longer are they defined by geographical lines, as the solid South and the comparatively united North. One city is Democratic and its neighboring town Republican, so with counties and States, and families are divided in sentiment and principle on political issues.

While the country at large is struggling in the midst of political movements and situations of great moment, the Latter-day Saints can look on from a double standpoint. They have their political preferences, and can rejoice

when they behold the principles of human liberty vindicated and sustained. And it is their part to uphold those who stand boldly up for the Constitution and the rights of man. They can behold a bright, glorious future for the country, but before that is reached, the nation will have to pass through the dark abyss of despair.

Joseph Smith, the great Prophet, predicted with unerring certainty, twenty-nine years before its occurrence, the great war of the rebellion. He also predicted, by the divine gift, a far more bloody condition beyond; a fierce and horrible conflict, in which city would be arrayed against city, county against county, State against State, and what would be far more appalling, a sanguinary division in families, until the country would be in the most frightful condition, being a scene of carnage and violence from one end to the other, and the more peacefully disposed would seek safety and refuge in the midst of the Saints.

Whether the time has nearly come or not, it is but a question of a more or less brief interval between now and such an outbreak, the contemplation of which makes one shudder. All that can save the nation from such a ruinous vortex, is a speedy repentance of the abominations which are practised among the people, and a relaxation of the grip of oppressors in the heart of the Republic. In any event, the situation is momentous and conducive to serious reflection with the Latter-day Saints, who sense the situation and comprehend the tendency of the times in which we are living, for they have had no parallel in the history of our country.—*Deseret News.*

MINUTES OF THE LEEDS CONFERENCE.

HELD IN THE WORKING MEN'S HALL, PARK STREET, NOV. 23, 1884.

PRESENT on the stand: Apostle John Henry Smith, President of the European Mission; Elder George C. Lambert, of the Millennial Star Office; Joseph Yates, President of, and Heber B. Ockey, James Ogden and Wm. C. B. Orrock, Traveling Elders in the Leeds Conference.

Meeting called to order at 10:30 a.m. by President Yates.

After opening exercises, the Branch Presidents, who were present, reported the condition of their Branches. President Yates, in the absence of Elder William Rees, the Leeds; Elder Burton, the Keighley; Elder Richard Owens, the Bradford; and Elder Seth Lawson, the Kirkham Gate, Branches.

The members in the first two Branches were reported as being good and faithful Saints. The other two Branches were reported as having many of their members very much scattered, and a number not living their religion.

Elder Orrock read the statistical and financial report for the seven months, ending the 31st of October, 1884.

Elder Ockey, in reporting his labors, said he came to Leeds last April; had traveled in the Wakefield District until September, when he was changed into the Keighley District; had felt well in his labors, and testified of the faithfulness of the Saints and their kindness to him.

Elder Ogden said he felt well in his work as a missionary. He left this, his native land, sixteen years ago, to gather with the Saints. The Saints of

Keighley District, where he was now traveling in company with Elder Ockey, were a good people. He had distributed many tracts, but found few that cared for religion.

Elder Orrock said he began his labors in the Wakefield District in company with Elder Ockey, and continued to travel in that District until called to labor with President Yates, through the Conference, for one month, since which time he had traveled alone in the Wakefield and Bradford District. He felt well in his labors, and testified to the kindness of the Saints, and his willingness to do his duty as a servant of God.

President Yates said that since he had been called to preside over the Conference he had visited most of the families of the Saints, and believed they were feeling better than they had for some time. He had found a few Saints in Hull, and intended to organise a Branch there. He felt well in laboring with the Traveling Elders, and in knowing that the Conference was clear of debt. Exhorted the Saints to faithfulness.

President John Henry Smith said he felt well in meeting with the Saints of the Leeds Conference, and was pleased with the reports of the Branch Presidents and the feelings expressed by the Elders from Utah. Spoke on the benefits resulting from true repentance, and the evil effects of turning away from the Gospel. Spoke of the judgments that would follow the testimony of the servants of God, and the gathering of the Saints.

Singing, prayer by Elder G. C. Lambert.

2-30 p.m. After singing, prayer by Elder Ogden, and the confirmation of two members, the sacrament was administered by Elders Ogden and Ockey.

Apostle John Henry Smith then presented the general authorities of the Church, as sustained at the last general Conference, held in Salt Lake City; also the general and local authorities of the Mission and Conference, all of whom were unanimously sustained.

Elder G. C. Lambert addressed the meeting on the restoration of the Gospel and the authority of the Priesthood; showing that those who had not received it by revelation had no right to administer in any of the offices of the Church.

President Yates made a few remarks on the God worshiped by the Saints.

Singing. Benediction by Elder Orrock.

6-30 p.m. Singing. Prayer by Elder Ockey.

Apostle John Henry Smith took the stand, and read 1 Cor. xi, 11; showing that the "man is not without the woman, neither is the woman without the man, in the Lord." He then gave a powerful discourse on the present condition of the human family, through their neglecting to carry out that first and great law, be "fruitful and multiply and replenish the earth."

Elder Orrock bore testimony to the Gospel being restored through the Prophet Joseph Smith. It is the same that Jesus Christ and his Apostles taught, and the same Gospel that always did and always will exist; it being the everlasting Gospel.

Singing. Benediction by Apostle John Henry Smith.

The Spirit of God was felt to a great extent, and the Saints and many of the strangers felt well paid for their time spent at the Conference.

WM. C. B. ORROCK, Clerk of the Conference.